1: Herskovits E-4, 5 (1934) 1937 SV3 Haiti SV3
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may next be considered. Two types of markets exist — those in the countryside where produce is often sold at wholesale, and the town markets where retail trading takes place. In Mirebalais, as elsewhere, the principal market day is Saturday, though smaller markets are held on Thursdays, and roadside gatherings of women offering small amounts of foodstuffs or cooked foods are to be found everywhere. The country markets occur at present only on Tuesdays, though in earlier times the markets shared the days of the week in rotation. To heighten the importance of the towns, however, and to encourage the peasants to work steadily in their fields by concentrating the time spent at market, it has been officially decreed that the schedule given above be followed. Before this, the rotation of the markets in the commune of Mirebalais was as follows:

MONDAY: Yabodoun; La Civelle; Landale;
TUESDAY: Mirebalais;
WEDNESDAY: Dufailly (a fairly large country market); Labouli; Colombie (a very large market);
THURSDAY: Mirebalais;
FRIDAY: Chambo and Canarde (the most important country markets in the valley);
SATURDAY: Mirebalais.

The Mirebalais market is located near the central square not far from the confluence of the Artibonite and Tombe rivers, though until relatively recent times it was held in the *place* before the church. It occupies a large fenced-in space reserved for the purpose, which on the days of the great markets hums with activity. Each tradeswoman has her place there, which she retains by a kind of informal agreement, held to so well, for all its informality, that if a woman is compelled to be absent for a time, those who sit near by watch it for her and warn anyone who takes it that it must be relinquished when the original occupant returns. If despite this warning

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the newcomer persists in retaining the place, an informal appeal is taken to the local magistrate, who invariably settles the matter by deciding in favor of the original occupant.

Each woman tends to specialize in certain commodities, such as meat or cloths or notions or baskets. The venders of foodstuffs, other than meat, however, vary their offerings with the season. This latter class of sellers mainly comprises women who, living in the town, constitute a group of "middlemen," either buying produce at the country markets, or, going off with their pack animals into the back country, return with saddle-bags loaded with the purchases they have made direct from the farmer.[8]

Country women are also well represented among the traders, and as they come streaming into town on market days with their head burdens, or driving the heavily laden, slow-plodding donkeys, they fill the streets with color and movement that make up one of the most picturesque aspects of Mirebalais life. A load may consist of one type of produce only, or a woman may bring rice, maize, beans, and bananas, as well as home-made brooms and baskets. All transactions in the market are for cash, and there is no barter of any kind, for the pattern of a money economy has been too deeply lodged in Haitian tradition to allow any other mode of exchange. Prices are based on supply and demand rather than on any agreement between sellers, since contact with the capital causes the current prices paid there for all kinds of produce to be generally known. Another factor which enters into price-fixing, however, is prestige. It is regarded as a mark of incompetence for a woman, whether from country or town, to return home with unsold produce, and since the reputation of being a clever trader is highly valued, this is avoided when at all possible, and the vender adjusts her prices as the day wears on to insure that she will dispose of everything she has brought.

In Mirebalais, as elsewhere, the markets are best attended during harvest months, when by official count as many as